[73 cont.]

101 177 Polynesian influence on the main island, a role similar to that played in the south by Tikopia for Vanikoro.

181 Up to now we know little about the Santa Cruz natives psychologically, and that little shows apparently contradictory features, as is customary among primitive peoples. With [74] all their warlike tendencies, the Spaniards found the Ndeni and Reef Islanders true-hearted, and this trait has not entirely disappeared according to more recent reports (1). To be sure, when

1. Dalrymple, pp. 81 ff. Joest in Baessler, p. 379 and elsewhere. Moresby, p. 87.

Dillon says of the Ndeni people that they always approached the ship singing (2), which he apparently views as a sign of cheerful-

2. Dillon, p. 315.

ness and innocence, [Fig. 3 appears here] a religious, superstitious significance of this behavior is not to be wholly ignored (3).

3. Cf. p. 153.

A commercial spirit is very pronounced (4). With regard to

4. Cf. p. 80.

thefts, the observation made elsewhere applies here also, that even European property is safe inside the house, whereas thefts occur in the open (5). According to Joest, there is no such thing

5. Joest in Baessler, p. 372.

as gratitude because nothing is ever given away. The absence of a concept of cruelty to animals is documented by Joest, to whom the natives offered a live plucked chicken for sale (6).

6. Joest, Tagebuch, p. 51.

[113 cont.]

437

Dillon, however, p. 163, says that gifts were always offered in return for gifts given to them.

found transactions tiresome because in each case the seller entered into long consultations with the bystanders about the price he should accept (9). [114] Joest says that the only things

9. Dewar, p. 248.

[181] that will induce the native to get up early are war and making money; everyone wants to become a capitalist. The same traveler maintains that they cheat whenever they can, and even if they are caught at it, they show neither shame nor embarrassment (1).

[577]

1. Joest in Baessler, pp. 373 f., 391 f. However, cf. Moresby, pp. 82 and 87.

436 In former times shell money supposedly was used on Ndeni, probably like the strings of shell disks worn around the neck and the body (2). A peculiarity of the group, which incidentally, is

2. Codrington, p. 324.

confirmed only for Ndeni and the Reef Islands, [Fig. 43 appears here] is feather money (3). Each piece (Fig. 43) consists of a

[113]

3. Cf. E.H. Giglioli in Archivio per l'Antropologia e Etnologia, XXXV, pp. 389 ff. Edge-Partington, I, 165, No. 1. Codrington, p. 324. Coote, p. 155. (The statement that feather money is actually worn around the body like a belt on festive occasions, as Coote maintains, is undoubtedly only a vague conjecture.) Joest, Tagebuch, p. 53.

[131 cont.]

628 The political relationship of the individual communities to each other rests on constant mistrust. No native leaves his [622] village unarmed. If a chief on Vanikoro visits another village, a man precedes him in order to announce him (7). On the same

7. Quoy in D'Urville, p. 318. Gaimard, ibid., p. 334. Sainson, ibid., p. 354. Cf. also Joest in Baessler, pp. 390, 395.

631 [132] island, according to the report of D'Urville, there was a [103] kind of permanent confederation; Maneve, Vanikoro (the village), Mambili, and Vanu were united against Teve, Nama, Paiu, and 721 Tanema (1). In any case, war is one of the chief concerns of the [18]

1. D'Urville, p. (148), 183.

natives, the only one, besides a good business deal, that will induce the inhabitant of Ndeni to get up early, according to Joest (2). He mentions women and feather money as the causes

2. Joest in Baessler, p. 391.

of war (3).

3. Joest, ibid., p. 383. According to Carteret, p. 351, the natives were provoked by the cutting down of a (perhaps tabooed) coconut palm.

411 As for weapons, D'Urville is the only one who mentions the blowgun, but only as a shooting implement of a single village on Vanikoro; moreover, he says himself that he merely assumed its presence from the gestures of the inhabitants of [535] Teve (4). The club (Figs. 58-60) appears on Ndeni only as

4. D'Urville, p. 166.

/156 cont./

Today, besides Mr. Matthews, only one missionary of the Melanesian Mission periodically lives on Nitendi, and colonization by Whites has never been very great. Thus there is little direct contact between Whites and natives on the island itself.

The inhabitants of Nitendi do not enjoy a very good reputation and are regarded as war-like and aggressive, probably not entirely unjustly, for Mendaña himself, the discoverer of the island, was greeted with a hail of arrows, even before he landed. This was the customary welcome accorded almost every stranger in Melanesia, however, and if elsewhere strangers were first induced to land then attacked, this in itself shows the more candid and more courageous character of the Nitendi men. And in fact, they seem candid and not very crafty, at least in comparison with the inhabitants of the New Hebrides. Now that they have become accustomed to generally peaceful intercourse with Whites as a result of missions and recruitment, they are, in contrast to other Melanesians, gay, trustful, and obliging, even in front of Whites. Only a slight infraction of their etiquette, however, arouses spontaneous enmity. Then they reach for the bow and arrow, but their anger quickly subsides, especially if they do not have the advantage, and a payment will usually atone for the crime. Often it seems as though they fight only to satisfy their laws. The beginnings of gratitude are there.

A sense for the comic is strongly developed. There is great fondness for ridicule, and their wit seems to be keen and to the point. A man's weak side is grasped in a moment and forever afterward it is laughed at and ridiculed. They have no compassion. Other people's suffering leaves them cold or amuses them, whereas their own pain is very strongly felt, not so much chronic suffering as acute injury.

Animals are tortured out of carelessness, but domestic animals are well cared for. Children are treated tenderly (1),

1. [Probably everywhere the smaller children are carried by the mother on the left hip in the bark-cloth shawl,

/156 cont./

854 the larger children riding on the back (male children by the father). Documentation for Tumotu: O'Ferrall, Santa Cruz and the Reef Islands, the section "A New School Village"; for the Reef Islands: Coombe, plate facing p. 211, and Speiser, Südsee, Ill. 94, and 96.]

855 children are treated tenderly (1),
but they seem to love them chiefly because they are entertain-
[562] ing. The woman is apparently despised, but there are cases of conjugal love.

/157/ The bargaining instinct is strongly pronounced,
• 181 but they are not dishonest or particularly avaricious in trading.
437 On the other hand, the people are rather thievish, and to be sure not altogether because they are accustomed to a certain communism, as seems to be the case on Polynesian islands.

574 The visitor to a village is usually taken to the men's house, where he is offered a clean mat and a headrest and is served food as a token of hospitality (1). According to Coombe,

1. [Speiser, Südsee, p. 293. Coombe, p. 180, mentions the extravagant generosity of the Nitendi people toward
[576] strangers. Yet etiquette requires that one not talk much with a guest (ibid., p. 182).]

[576] p. 182, however, it is improper to show pleasure over a gift
[431] because this implies that the giver has made a great sacrifice and is a poor man. They like to show a guest their possessions,
[436] especially the best roll of feather money. Also, the men are
[462] not unwilling to show their skill in weaving and plaiting nets. This brings about a certain familiarity, so that one easily forms
181 too favorable an opinion of the people, until he again has occasion to observe their baser instincts.

/157 cont./

461 For the men, the days pass in busy idleness. They spend a great deal of time in the men's house, often bored to death, sunk into a half-awake state from which they can arouse themselves only with difficulty. They can be very energetic, however, and at some accustomed activity, especially if it has the nature of a sport, develop great endurance.

481 For example, they are excellent swimmers. They swim with irregular movements, somewhat like dogs, and, strange to say, they often spread out their fingers when they push off. Perhaps it is because of their irregular, effortless movements that they have such extraordinary endurance. A boy of about eight swam under the 500-ton steamer of the Anglican Mission without
515 ado (2). Since the men so often disport themselves in the sea,

2. [Cf. also O'Ferrall, section "Sailing Canoe."]

[302] they are fairly clean, and in the case of many of the younger ones it was plainly to be seen that they adorned themselves
• 181 with great care and tried to look elegant. They are definitely vain, more so than the women.

They are inquisitive, alert, and not stupid, and it appears that the race, thanks to a dominant Polynesian strain, may perhaps be counted among the higher Melanesians.

762 It is said that women not infrequently commit suicide by hanging as a consequence of bad treatment by the men.

Clothing and Adornment

302 I did not anywhere see the colored plaits of the men that are mentioned by Coote (3). This style has probably died

3. [Ethn., I, p. 75.]